THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Watch ye therefore: for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping*" (MARK 13: 35, 36).

No. 47, Vol. LXXVI. Thursday, November 19, 1914. Price One Penny.

ALCOHOLISM.

AMONG the main assets of a true business man is his ability to show things to others in their true proportions. He is continually making contracts and holding up for comparison various propositions which arise in his daily affairs, for the betterment of humanity.

In 1833 the Prophet Joseph Smith declared to the world the principle known to the Latter-day Saints as the "Word of Wisdom," in which it is stated that alcohol, tobacco, and strong drinks are not good for mankind. At that time men ridiculed that declaration. Since then, however, medical science has probed into the question of tobacco, tea, coffee, and more especially alcohol, and found that the use of stimulants is contrary to the laws of nature.

In France the medical profession has been striving for some time to arouse public sentiment on this matter. In England an advance of medical knowledge and thought has also taken place, due to the scientific workers of the present day, with more accurate methods of observation. For instance, the microscope has made possible the discovery of changes in organs and cells which fifty years ago were not dreamed of.

At no time has this question of alcohol and its effects upon mankind been more discussed in the streets and on the markets than at the present time, because of its grave socio-political and national importance.

Alcohol is obtained by distilling fermented sugary fluids. Pure, unadulterated alcohol contains not more than one per cent. of water, and not less than ninety-nine per cent., by weight, of

alcohol. The amount of alcohol in various spirits and beverages is as follows:

Absinth	60 per cent.
Whiskey, rum, gin	51 to 59 ,,
Port...	20 to 30 ,,
Sherry and Madeira	16 to 20 ,,
Champagne	10 to 12 ,,
Burgundy, hock, claret	9 to 12 ,,
Cider	5 to 9 ,,
Beer, porter, and light ales	2 to 5 ,,

Alcohol was at one time largely used as medicine, but it has now been to a very great extent replaced by drugs which have stimulating qualities, without the disadvantageous after-effect which always follows the use of alcohol. To make my statement more clear and concise I quote the following table of the amount paid out relatively for stimulants and milk at the Wandsworth Union Infirmary, London, in late years:

Year.	Number of patients under treatment.	Total cost of wines and spirits.	Total cost of milk.
		£ s. d.	£ s. d.
1875 ...	1405 ...	371 0 0 ...	407 0 0
1885 ...	2419 ...	53 0 0 ...	577 0 0
1895 ...	3559 ...	3 19 2 ...	1143 0 0
1905 ...	3451 ...	2 7 5 ...	1226 0 0

A few years ago alcohol was the standard drug, but it is very rarely used or prescribed now. On the subject James Barr, M.D., says, "Pneumonia and typhoid fever are the two principal diseases in which alcohol has been largely prescribed, but in the latter disease it is even more useless than in the former; there is scarcely an indication for its use, while the protracted nature of the disease allows the medicament more time to work mischief."

When alcohol is taken in small doses the brain, nervous, and muscular system become excited, causing the person under the influence to become boisterous and noisy. But after larger doses his system becomes more or less stupefied or paralyzed, as witnessed by the stupor of a wholly intoxicated person.

Whether it is taken in small or large quantity, the action of the heart becomes changed. The circulation of the blood is greatly increased, thus giving rise to a feeling of warmth, and the blood vessels become expanded; they lose their normal tone so that the heat of the blood falls. As stated, the first effect in small doses on the nervous and muscular system seems to have an apparent increase in activity. The brain *seemingly* works more quickly and accurately, and the muscles *seemingly* are capable of greater strain. As a matter of fact, however, this is a delusion. Alcohol actually lessens both brain accuracy and muscular activity. As an illustration, a number of years ago Professor Aschaffenberg

said: "A number of type-setters were allowed about one ounce of alcohol daily in the form of wine at meals. Without being told they were on trial their work during this period of moderate drinking was carefully compared with their work when they only had water to drink. A loss of ten per cent. of efficiency, both in the actual amount of work done and in its accuracy during the period when given the wine, was the result."

That the person who is an abstainer from alcohol stands a greater chance of living longer than one who drinks is shown by figures given by the Life Insurance Companies, gathered together by Dr. Reid. "Dividing the great Friendly Societies into those composed of total abstainers and those whose regulations demand only 'temperance,' he found that in the official reports the temperate averaged nineteen days sickness per annum, as compared with only fourteen days of the 'total abstainers.'" "In another insurance company in which the expected claims in the section insuring general lives amounted to £126,000, the actual amount paid out was £163,000. In the 'Temperance' section of the same company against expected claims of £131,000, only £70,000 was actually paid." Showing the effect on longevity and the chances one has who is not addicted to alcohol, I give the following table by Sir Lauder Brunton.

An intemperate person's chance of living.		A temperate person's chance of living.	
Age.	Per cent.	Age.	Per cent.
20	15.6	20	44.2
30	13.8	30	36.5
40	11.6	40	28.8
50	10.8	50	21.25
60	8.9	60	14.28

The effect upon the memory of one addicted to the use of alcohol is very great indeed, even in small doses. Professor Kraepelin, at Heidelberg, made a very striking demonstration. In this experiment "it was found that without alcohol one hundred figures could be remembered correctly after forty repetitions, while when the brain had been 'stimulated' by small amounts of alcohol only sixty could be remembered correctly, even after sixty repetitions."

I cannot here fully refer to the connection between alcohol and crime. It is, however, a subject of vast importance to the community as a whole, and should be taken up by the government officials as well as by the medical profession. Sir Victor Horsley states that Sweden has recognized the connection and has done much during the past twelve years to eliminate the condition. An investigation was made in the State of Massachusetts. "The number of persons arrested between August 21, 1894, and August 20, 1895, was 26,672. In 17,575 of the cases of drunkenness alone

was the crime; in 657, or two per cent. of the cases, there was drunkenness in connection with some other crime; while the 8,440 cases sentenced for other crimes, 43 per cent. of these were committed in a state of greater or less intoxication. Concerning 4,294 of the crimes committed in a sober state of mind, drunkenness had in the first place led to their inception and commission, and in another large group the drunkenness of others led to the commission of the offense."

Another investigation made by Dr. Sullivan shows that out of "200 male offenders convicted of murder or of grave homicidal attempts * * * the number of cases in which the criminals were of alcoholic habits amounted to 158, and in 120 of these, or 60 per cent. of the whole series, the criminal act was directly due to alcoholism." Out of five hundred cases of less serious character this same authority found that eighty-two per cent. were attributable to alcohol.

Wherever the use of alcohol is prohibited the number of arrests falls at once. For example: During the recent earthquake at San Francisco, Mayor Schmitz "issued an order forbidding any person to sell, give away, or drink alcoholic liquors. The result was that with thousands of visitors coming into the city, and thousands of homeless people in the city, the arrests from April 20 to July 4, 1906, were from two to six per day. In all the turmoil and the confusion of the tens of thousands of homeless people, and the influx of thousands of visitors, perfect order prevailed, and the police force, according to their own statement, had nothing to do. * * * The first Monday after the re-opening of the saloon in San Francisco (July 9, 1906) there were seventy-four victims before the police court, as against five on the previous Monday; seventy-two on Friday, as against two on the previous Friday; and the second Monday one hundred and thirteen, as against three or four the second Monday before re-opening. * * * Extra policemen were asked to protect the defenceless refugee women and children, and extra guards were stationed at the camps to protect the homeless."

Children are even more harmfully affected by alcohol than adults. It tends to weaken the liver, which, when weakened, lays the child open to the susceptibility of diseases and infectious fevers such as diphtheria and scarlet fever. It was a one time habit of giving children beer at bed time, but this is by no means as common now as formerly. Dr. Clement Dukes, physician at the Rugby school, writes, "Beer is a drug, which deadens the will power and excites the animal instincts of the young; its relation, therefore, to immorality is most momentous."

In pure English, "a master who allows his pupil to drink beer at bed-time, and a parent who sanctions it, implicitly says to them, 'I give you this beer at bed-time, well knowing that it will blunt your intellect, deaden your conscience, and diminish your

will power; and at the same time it will excite your animal instincts.'"

In conclusion, I ask, is it any wonder that God should see fit to reveal the principle that the use of alcohol was "not good for man?"

Preston. MARCUS L. ROBBINS.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in 30 Abbotsford Place, Glasgow, on Sunday, November 8th, 1914. Elders J. M. Sjodahl of the Liverpool office, Oscar J. Hendry of the Liverpool conference, President William J. Stephens and seventeen traveling elders of the Scottish conference were in attendance.

The morning session commenced at 10:40 by singing, "Sowing." Invocation by Elder George G. Howarth. Singing, "Joseph Smith's first prayer." Sacrament was administered by Elders James D. Johnston and Morgan P. McKay, and passed by Elders A. John Barker, J. Willis Savage, Virgil B. Anderson, and J. Kenneth Cannon.

President William J. Stephens welcomed all present and expressed his gratitude for the good attendance.

Elder Charles I. Wilson was the first speaker. He read from Matt. 13:47-50, and explained the parable of the net. He said the gospel was likened unto a "net." Christ sent His disciples into the world to preach the gospel. Many were gathered in, but, like the fisherman, the Master would in His own due time cull out the unrighteous. We should, therefore, examine ourselves.

Elder Allan H. Archibald spoke of the reason for the apparent slow spreading of the gospel, and attributed it to the refusal of the people to give it a hearing. Prejudice, he said, was very strongly rooted in the hearts of the people of the world. He read from the 13th of Matthew the "parable of the sower." The people, he said, may hear the word of God, but if they do not understand it the "wicked one cometh and catcheth away that which was sown." This parable, he said, can be applied in the mission field to-day. The world bars itself from receiving the gospel.

Singing, "Redeemer of Israel."

Elder J. M. Sjodahl was the next speaker. He dwelt on the thought that this life should be a preparation for the life to come; that it is very short and that each day should be used to the best advantage. He pointed out that the commandments of God concerning baptism, the sacrament, the Lord's day, prayer, worship, etc., were all given in order that we, by observing them faithfully, might be prepared to enter celestial abodes and mingle with the holy beings who dwell there.

Singing, "Now let us rejoice." Benediction by Elder Evan G. Evans.

The afternoon session convened at 2 o'clock by singing, "Come, come, ye saints." Invocation by Elder Morgan P. McKay. Singing, "Though deep'ning trials."

Elder Jay C. Edwards then presented the names of the general and local authorities of the Church, which were unanimously sustained.

Elder Oscar J. Hendry was the first speaker. He said there were two great curses in the world which we let pass by very lightly, one being that of insincerity. Certain conditions in the world to-day, he said, are due to the insincerity man has placed in his work. When we vote to sustain the authorities of the Church, we should be sincere and show our sincerity by our works and actions. If we have family prayers and live to keep the commandments of God it will keep us from apostasy. He said the Latter-day Saints are in the world with no man-made opinions. They are sent out to declare to the world that which they know to be the truth.

Elder J. Willis Savage was the next speaker. He said all the world, with its many sects, cannot be right. Some must be wrong. But it will not accept revelation, or conform to the first principles of the gospel. Said many saints, even, do not appreciate what they have received, and it was to such that the Apostle Paul said, "I thank God that I baptized none of you."

A trio, "School thy feelings," was sung by Elders Morgan P. McKay, David I. Stoddard and William G. Bruce, Jr.

Elder J. M. Sjodahl was then called upon to speak. After some preliminary remarks, he said there is every evidence for the divine mission of the Prophet Joseph Smith a reasonable mind can demand. No one is asked to accept the truth without sufficient evidence. If we believe that Jesus lived; that He was crucified for our sins; that He rose from the dead and ascended to glory, we do so on evidence; but there is just as strong evidence for the statement we make that Joseph Smith was a prophet of God, and that he was raised up to establish the Church of the Redeemer preparatory to His second coming. The speaker then set forth the nature of the evidence offered, and concluded by exhorting those who were in doubt and darkness on this important subject to ask God for light, believing in His promises to hear and answer prayer.

Singing, "Praise to the man." Benediction by Elder J. A. Gagon.

The evening service commenced at 6:30 by singing, "Awake, ye saints of God." Invocation by Elder Virgil B. Anderson. Singing, "How firm a foundation."

Elder Hillard R. Broderick began his address by quoting the Apostle Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The churches of the world, he said, do not have the organization which Christ instituted in His Church. He set apostles, prophets, pastors, teachers, etc., to bring the people to unity of the faith. He said the preachers of to-day

do not teach what Christ taught. He said that all will have to pay the uttermost farthing for their unrighteousness. He closed by pointing out that the Bible teaches an apostasy and a restoration, which in one sense accounts for the elders being here. We are accused, he said, of everything bad, but the accusations are false.

Elder William G. Bruce, Jr., referred to the disputation between the disciples of Jesus in Jerusalem as to who was the greatest in the kingdom of heaven, and to His washing and anointing their feet, and the commission He gave them, after He had promised them the Comforter, to go into all the world and "teach all things whatsoever he had commanded them." So it is in our case, the speaker said. We call the world to repentance, baptism to follow, and then the Holy Ghost promised, which the scriptures say is the only medium through which a man can know positively that Jesus is the Christ. All Latter-day Saints should be clean in their habits and prayerful, so that the Spirit of God will dwell with them. All the blessings of the gospel are ours if we will live for them. By the Spirit of God we can pray for them that despitefully use us, and do good to them that hate us.

Elder Jay C. Edwards, who was the next speaker, showed that the gospel of Christ is a message of "peace on earth and good will to man."

Singing, "High on the mountain top."

Elder J. M. Sjodahl again addressed the conference. He spoke of the European war as one of the signs that the end of the dispensation is near, and emphasized the necessity of being prepared to meet the Bridegroom. He showed from the scriptures that the time will come when the nations shall go to the House of the Lord to learn God's way of government, and that as a result there will be peace and liberty on earth. He closed by an exhortation to the saints to be united and to follow the counsel of the leaders of the Church.

President William J. Stephens, Jr., closed with a brief address in which he pointed out that the message of the Latter-day Saints to the world is for the benefit of all. While the Latter-day Saints, he said, do not pretend to be perfect, they have principles which are divine, and if lived up to the people will live good, clean, noble lives. One of the greatest testimonies to the world is the fact that the elders of the Church sacrifice all they have to bring this message into the world. All were exhorted to live lives worthy of emulation.

Singing, "O ye mountains high." Benediction by Elder James D. Johnston.

On Saturday evening, November 7th, 1914, Elder J. M. Sjodahl and President William J. Stephens met with the elders of the Scottish conference in Priesthood meeting. Reports were heard and words of counsel and advice were given and much appreciated.

JAY C. EDWARDS, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 19, 1914.

EDITORIAL.

ANOTHER SIGN.

ACCORDING to the reports, Turkey, without previous declaration of war, began hostilities against Russia by bombarding unfortified and defenseless sea coast towns on the Black Sea. The city of Theodosia, on the south-east coast of the Crimea, was bombarded for an hour. The railroad station, the Cathedral, a Greek church and the harbor sheds were damaged; but there were no casualties, except that one man was wounded.

Ever since the beginning of the war, Turkey has been restless and evinced an inclination to join the ranks of the combatants. It remains to be seen how the appearance of Turkey in the arena will affect the attitude of Italy, Greece, Bulgaria and Roumania. Italy would, in all probability, have invaded Austria long ago but for the lack of ample war funds. Greece and Bulgaria would not hesitate to complete the Turkish conquest which they began in alliance with Servia and Montenegro last year. And Roumania would probably join the allies if they were to offer her satisfactory terms.

Students of the scriptures have long expected the finish of Turkish rule in Europe as one of the signs that the end of this dispensation is drawing near. The Prophet Daniel, toward the close of his remarkable career, had a vision in which what is called the "Scripture of Truth" was opened to him. The part of the book which was revealed to Daniel contained in prophetic perspective the history of the world from the Persian empire till the end of time. Daniel sees the expedition of Xerxes and the destruction of the Persian power by Alexander. He notices the death of this world-conquerer and the division of the Macedonian empire into four parts. Two of these, the Syrian and Egyptian kingdoms, are then brought into the picture, and the persecutions of Antiochus Epiphanes are foretold. After that comes the Roman conquest, the apostasy of the church and the persecutions under the papal regime. Then the Prophet sees the invasions of the Saracenes and Turks (Dan. 11: 40-45), the "king of the south" and the "king of the north," respectively. The history of the "king of the north" (the Turks) is given in detail, and it ends by stating that "tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace

between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

This is the view many Bible students take of this remarkable prophecy. They understand it to say that Turkey will be involved in war and be compelled to move her capital from Constantinople to Jerusalem, "the glorious holy mountain," and that then the end will come.

What powers are designated by "the east" and "the north," which are to bring "trouble" upon Turkey, is not perfectly clear to them. Russia may be the northern power and Persia the eastern, and it is not unthinkable that Persia may still join Russia in a war upon Turkey, for many Persians hate the Turks as sincerely as some Turks despise Christians, because the Persians and Turks belong to different Mohammedan sects. There is, to be sure, no present indication of such a political combination, but it would not be surprising if Russian and British influence in Persia should finally bring about a religious war against Turkey. Or, "the east" may refer to Great Britain as the power holding sovereignty over India. At all events, the Prophet is thought to indicate that Turkey has no permanent place in Europe. It had a mission to perform in the countries where the apostasy from the Church took place (as indicated in the Revelation by John); but with the re-establishment of the Church in our day, that mission was ended, and Turkish rule in Europe was practically over.

Here the question naturally arises: If the Turks are driven out of Constantinople, to whom is that priceless jewel among cities to be given?

Russia wants it. Ever since the day of Czar Peter the Great Russia has had an eye on Constantinople. In 1787 Catherine II. entered into an agreement with Joseph II. of Austria for the partition of Turkey. Egypt was to be given to France, if she would join the project. England and Prussia prevented the intended dismemberment at that time. The favorite plan of Nicholas I. was the overthrow of the Ottoman power and the occupation of Constantinople, and ever since, the Russians generally have prayed for strength to fulfil the mission of breaking up the Mohammedan power and purifying, as they see it, the City of Constantine by freeing it from Moslem defilement. They believe that it is the destiny of "holy Russia" to restore the so-called "orthodox church," by which they mean the Greek church, to her position of supremacy in the eastern empire. Catherine II. made no secret of Russian designs in this direction. On a sign-post at Kheison she caused to be written, "The road to Constantinople," and she had a medal struck on which the Mosque of Sophia was represented as hit by lightning. Constantinople is perhaps still known in Russia as Czaragrad, the "City of Czars." The Crimean war was fought to prevent Czar Nicholas from occupying Constantinople, and the last war between Russia and Turkey

might have ended by the fall of that city, but for the determined interference of Great Britain.

But although Russia greatly desires control of the beautiful city by the Bosphorus, it would in all probability be better both for that country and the rest of Europe, if, after the Turks have evacuated it, a smaller power, as, for instance, Greece, were placed in control there. That would cause less jealousy and, therefore, be a better guarantee of permanent peace. Russia could be given adequate compensation for her sacrifices at this time, elsewhere.

But whatever happens, it is evident that we are living in an important epoch of the world's history. The signs of the times are multiplying, and it should be the endeavor of the saints to interpret them correctly. One of the signs, as stated by Daniel, is a time of world-wide "trouble, such as there never was since there was a nation" (Dan. 12: 1), and this sign seems to be prominent in our day.

J. M. S.

ELSEWHERE in this issue of the *Star* will be found an encouraging item of news from India, where Elder John H. Cooper is performing missionary work. Brother Cooper is a man somewhat on in years, but he is energetic and faithful, having a strong testimony of the truth of the gospel, and an earnest desire to be of benefit to his fellowmen. The vast millions of India need the gospel to save them from the bondage of ignorance, superstition, poverty, and the curse of caste, just as the nations in other parts of the world need it for salvation from the power and effects of sin, degradation and strife. It is a matter of joy, therefore, to learn that some of the people of India accept the truth. We hope the Indian saints will become strong in the faith and instruments in the hand of God for the salvation of the honest in heart in the vast Indian empire.

THERE is too much college education. Two years would be better than four. One better than either. That's enough time to spend in theories. A college student in a shipwreck would drown, because he has spent his time learning how rafts should be built instead of building them. There is too much theory and not enough work. The problem of education is to eliminate the parasite.—ELBERT HUBBARD.

GOD has determined that divine things shall enter through the heart into the mind, and not through the mind into the heart. In divine things, therefore, it is necessary to love them, in order to know them, and we enter into truth only through charity.—PASCAL.

MEMORIAL SERVICES.

SERVICES were held at "Deseret," High Road, South Tottenham, London, N., on November 8th, 1914, in memory of President Stewart Eccles of the London conference. There were in attendance President Hyrum M. Smith of the European mission, twenty-five traveling missionaries of the London conference, and about three hundred saints and friends.

After singing and prayer Elder Leo Eagar made a few opening remarks. He gave a brief outline of the life and labors of Elder Stewart Eccles, showing how his life had been spent in the service of the Lord, over twelve years of it being given to missionary labors.

Elder George Stevens spoke concerning the high regard all the London conference elders held for their departed president. He said that he had always carried a good influence with him. He felt the conference had sustained a great loss at the death of President Eccles, but acknowledged the hand of the Lord in taking him, for some great purpose.

The mixed quartette, "I'll go where you want me to go, dear Lord," was rendered by Elders Robert H. Jones and James V. Olsen, and Sisters Lillaine Olva and Emma Steele.

Elder Raymond V. Barnes addressed the congregation, speaking of the resurrection of the dead. He cited Biblical references to show that life is only a probation to prepare mankind for a future estate, and that all mankind would be eventually redeemed from the grave. It had been his privilege to live in the same Stake of Zion with Elder Stewart Eccles, and he endorsed his life-work as being most commendable.

Sister Lillaine Olva rendered the beautiful solo, "O, rest in the Lord."

President Hyrum M. Smith spoke of the restoration of the gospel to earth in this age, and the glorious teachings it revealed. He made reference to revelations of Joseph Smith relative to the life of the saints in these days. He said that while we mourn the loss of our departed brothers and sisters who die in Christ, yet how much more we should mourn the loss of a soul who departed without any hope in Christ. He emphasized the diligence Stewart Eccles had shown in his life's labors, and showed how he had exemplified by his works, the great commandments of Christ—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind * * * Thou shalt love thy neighbour as thyself" (Matt. 22: 37-38). He felt, he said, that a worthy crown of glory was awaiting our departed brother in the mansions on high.

LEO EAGAR.

HE who has not believed will not experience, and he who has not experienced cannot know.—ANSELM.

TESTIMONIES.

Brother George Reynolds, a recent convert to the Church of Jesus Christ of Latter-day Saints, writing from Doncaster, October 16th, 1914, bears his testimony to the truth of the gospel. He says, in part:

"It is not a young woman this time—and from the reports of slanderers one would think that only young women become Latter-day Saints—but an orderly, steady, well-balanced man of experience, fifty years of age, in business in a Yorkshire town; not the most likely to be led astray by false teachings or unscriptural doctrines, for I have had a long experience of the Christian faith as taught by such religious bodies as the Baptists, Salvation Army and Methodist church, of which I have, up till now, been a member, and I know I have not been led astray by embracing 'Mormonism.'

"According to the scriptures there is one Lord, one faith, one baptism. Is this consistent with hundreds of sects and denominations? They can not all be the Church of Christ. If not, which is it? It is our duty to look (and not drift with the nominal professor) and see for ourselves whether the real church exists on earth to-day, and I will testify, although I am only a new convert, that there is not one outside the 'Mormon' Church that fulfils the scriptural pattern in all particulars.

"Dear reader, if you will read with an open and unbiassed mind the Book of Mormon, which God has empowered His servant and prophet, Joseph Smith, to translate from original records, you will find that this new and glorious revelation has come in these latter days, and Christ has restored His true Church, and that is why it is called 'the Church of Jesus Christ of Latter-day Saints.'"

Sister Lydia Ditty writes from Belfast, in part:

"The question to-day, as in the time of Christ, is, 'What shall I do to be saved?' And the answer is the same, Repent and believe. There is nothing but confusion in the world to-day as to which is the true Church. Why is there such confusion? God is not the author of confusion. He cannot be at the head of all these denominations, for His house is a house of order. What is the gospel? Paul says, 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1: 16, 17). There is nothing so upsetting to a man or woman as confusion, if they are seeking the straight and narrow way and cannot find it. A few years before I joined the Latter-day Saints I got a gospel tract from an elder. I did not know him. I read it, and when I came to the part about baptism I enquired of a teacher in the church I belonged to if I should get baptized. She said, 'O, you need not trouble about that, as bap-

tism is only an outward sign.' What we want to know is the one true gospel, not the conflicting doctrines that are so popular in the world to-day."

Sister Ditty concludes her letter as follows:

"At Rome certain people enquired of Paul concerning his sect (Acts 28: 22). We read: 'But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.' What sect to-day is spoken against almost everywhere? Is it not the Latter-day Saints? But the contention and the spirit of indifference which is in the world keep people from investigating the principles of 'Mormonism,' that they may comply with it and receive the gift of the Holy Ghost. As Christ Himself prophesied, 'As it was in the days of Noah, so shall it be in the coming of the Son of Man.' 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it'" (Matt. 7: 14).

"Lo, from the heavens, in bright array
An angel comes; to earth he bends his way,
Reveals to man, in power, as at first,
The fulness of the gospel long since lost."

WHY BAPTIZE THE BABIES?

THE term "baby baptism" is not here used disrespectfully, but because "an infant," in law, may be twenty years of age. Ancient writers mention infants who went to the stake singing hymns to Jesus. Therefore, "baby baptism" is used instead of "infant baptism," that there will be no room for controversy as to who is meant.

That believers who have not been baptized are proper subjects for baptism is admitted by all defenders of baby baptism. But is baby baptism sanctioned by the defenders of the gospel as Christ and His apostles taught it? As a doctrine baby baptism comes prominently before us in the creeds of Christendom. As a practice we find it in a multitude of sects. But can it, from the Bible, be proved to be a divine institution? If so, it is of God; but if not, it is of man.

By way of illustration, baby circumcision, as a doctrine, is actually asserted; as a practice, actually commanded; and undeniable instances, with divine sanction, are recorded. Does the same hold good of baby baptism? Certainly not! Pædobaptists of repute admit that, as a doctrine, it is not actually asserted in the Bible; that as a practice it is not actually commanded, and that the Bible does not contain a clear and undeniable instance.

Whence, then, comes baby baptism? If proof in favor of it is produced, it must be in the form of implication. The Pædobaptist says, "You cannot prove that babies were not baptized in Christ,"

and "that if Christ had wished that little children should not be baptized He would have openly forbidden it." Therefore, His silence and the silence of the Scriptures in this matter confirm Pædobaptism. Their authority to baptize infants, or babies, is taken from the passages in scripture which tell of the head of the house, with all his family, being baptized, supposing that in the family there were infants, or babies. Also from Acts 2: 38, 39, "Repent and be baptized every one of you. * * * For the promise is unto you, and to your children." Thus taking it that all present should be baptized. But we must not leave out a part of Peter's statement, for he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." And as children have not sinned, and, therefore, can not repent, the statement was directed to those that believed and asked the question, "What shall we do to be saved?" Baptism was to be preached to the people, and given to those that believe; but little children cannot believe.

William Urwick, D.D., a Pædobaptist, claims that the commission to baptize babies was given by our Lord and Savior when He says (Matt. 28: 19): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." For, he argues, as there are children included in the nation, they are included in the command concerning baptism. But we must remember that Jesus also said: "Teach all nations." Again I say that babies cannot be taught the principles; nor can they believe, nor repent, therefore baptism is not for them, but for those who hear the teachings, believe and repent. The gospel is to be preached to all nations. The phrase "all nations," taken alone, does not mean "only adults"; but, then, phrases are qualified by the known requirements of command with which they stand connected. For instance, suppose we should receive a commission thus, "Go make soldiers of all nations," should we understand it to mean the enlisting of women and babies? Certainly not! We would make soldiers of those capable of bearing arms. Just so in the commission, "Go teach all nations." We teach all that are capable of understanding, and baptize those that believe.

Baby baptism also takes away free agency. For we are told that Christ came to save all that would be saved, but would force none. Then baptism is the door into Christ's kingdom, whereby we may be saved; therefore, pædobaptism lays claim on them without giving them a chance to choose for themselves. Thus the membership of the papal churches are kept up by water, and not by preaching. The church is not sustained by converts, but by infant membership. Without baby baptism the Roman church could not have existed, and without it could not continue.

A late reverend gentleman cites us to the passage in the Scriptures reading thus: "He that believeth and is baptized shall be

saved; but he that believeth not shall be damned," inferring from that that unbaptized infants passing to the great beyond are rejected at the gates of heaven. But Christ tells us plainly that "of such is the kingdom of heaven," and unless we become as little children we cannot see the kingdom of God. Therefore let us take heed that we do not add the fancies of men to our divine religion, for millions of men are slaves of an opinion, and that opinion makes them the vassals of the man of sin.

Nottingham. STEPHEN H. PASKETT.

PROPHECIES ABOUT THE WAR.

A FEW days ago I came across an advertisement concerning a certain book. The first few lines of the advertisement read: "It is not generally known that the present great war was predicted in the Bible; but such is the case, for in the scriptures it says that there will be wars and rumours of wars, and that nation shall rise against nation." When I saw these words, "not generally known," my thoughts went back to our beloved prophet, Joseph Smith, who ushered in, in this last dispensation, the true gospel of Jesus Christ. We, as followers of Joseph Smith and members of the Church of Christ, know that such calamities would fall upon the world, for Christ Himself speaks of such things. In the 24th chapter of Matthew we read that the disciples asked Him what would be the sign of His coming, and Christ in answer said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ. * * * And ye shall hear of wars and rumours of wars. * * * For nation shall rise against nation, and kingdom against kingdom." In a revelation to Joseph Smith, Doc. and Cov., Sec. 45, 63rd verse, we read: "Ye shall hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands."

Many testimonies have been borne by members of the Church to the blessings they have received during the war. They have had food and clothing in plenty, and they attribute these blessings to the goodness of the Lord. Many have said that they are not afraid of the consequences of the war. They know that these things must come to pass before the second coming of Christ, when He shall reign as King of kings. Christ Himself says, in the parable of the fig tree: "When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors" (Mark 13: 28, 29).

Batley. REG. A. HANSON.

FAITH is assent to truth founded on testimony.—CHARLES HODGE, D.D.

FROM THE MISSION FIELD.

Change of Address.—The address of the Leeds conference has been changed to 28 Farcliffe Road, Bradford.

Baptisms.—At Glasgow (Scottish conference), November 7th, 1914, two souls were added to the fold of Christ. Elders William J. Stephens and Jay C. Edwards officiated in the sacred ordinance.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. (London conference), on November 8th, 1914. Elder Isaac Campbell baptized one person into the Church of Jesus Christ.

Release and Departure.—Elder John S. Hansen, who has labored in the Scandinavian mission two years and a half as translator and editor of the *Skandinaviens Stjerne*, has been honorably released to return home. He left Copenhagen on the 12th of November, on the s.s. *Hellig Olaf*. Elder Niels F. Green, of Ogden, Utah, who arrived in Copenhagen on the 20th of October, last, has been appointed to succeed him, says the *Skandinaviens Stjerne*.

Word from India.—Elder John H. Cooper, who is laboring as a missionary in East India, writes a very encouraging letter, dated October 13th, this year. At the City of Lahore, he says, he remained a month recently and had many opportunities to converse with native Christians. A gentleman named Nazam Khan, a former preacher, became convinced of the truth and was baptized. Brother Nazam then went with Elder Cooper to several villages and bore his testimony to the people. On the 7th of October, thirty-two converts were baptized in one place, and on the following Sunday ten more. There is now a branch of the Church in the Punjab. There are five members and some investigators in another place, and Brother Cooper hopes to establish another branch before long.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.